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## Opinions or Convictions.

There is a vast difference between the honest convictions of a man, and simply his opinions. Opinions are very plentiful, but convictions are much less frequently met with. Opinions are skirmishers on the outposts to maneuver back and forth, advance and retreat; while convictions is the army arrayed in solid phalanx to battle or to die. Opinions are plentiful, cheap, transitory. Convictions are rare, precious and permanent.

No man ever sacrificed much for opinion's sake. Men's convictions have led them to sacrifice social and filial endearments, fortune, fame, and life itself.

Opinion is a man's advice-giver. Conviction is the law unto himself which governs him. A man without opinions cannot be found, but there are men who have no convictions. The latter are "unstable as water," "as a wave of the sea driven by the wind and tossed."

Opinions concerning religious matters are quite plentiful. They are freely entertained by all classes. Even Agnostics entertain a few occasionally. Religious convictions, however, are comparatively very scarce. The men who entertain them are the sole actors in the religious work that is being accomplished. Men with opinions only, have but the faith which is dead, and are the body without the spirit. Those who have convictions are men who have a living faith, and show their faith by their works. We need more men in the church who have convictions—the convictions of a Paul, who feared not to declare the whole counsel of God, though bonds and imprisonment awaited him—the convictions of a Luther, who defied the Pope, and all the powers of earth and hell. Such men would deal with the sins that pollute our land without fear, and would make sinners in high places quake with fear, and tremble. Men who have only opinions that sin exists, and that it should be denounced, will never accomplish the work it takes. But men with convictions that sin does exist, and that it must be denounced, will cry aloud and spare not, and thus accomplish the work which God wants done, and which must be done to bring about much needed reformation. There must be no halting between two opinions, but if God be God serve him. There is such a thing as halting between two opinions, but there is no such a thing as halting between two convictions. It is convictions we want, brethren.

## Praying for the Dead.—An Editor's Blunder.

A secular daily paper tells us that Dr. Newman at the Grant funeral services on Mt. McGregor, "offered up a touching prayer for the dead." It is distressing as well as ridiculous how little some of our secular editors know about religion and theology. Dr. Newman, being a Protestant, of course did no such thing as to offer a prayer for the dead General in his coffin. More reliable accounts tell us that the prayer was not offered by Dr. Newman at all, but by Bishop Harris, and the statement that Dr. Newman offered the prayer was written in anticipation of the event, and that it was offered in behalf of the dead was one of the editors' blunders, committed through his ignorance of theology. We wish to tell this editor that the dead cannot be benefitted by prayers in their behalf, and he should rather pray and work for his own enlightenment.

## Fashion Coming to the Aid of the Poor.

It is reported that in Amesbury, Mass., the wealthy ladies of the city have adopted calico as the material from which to construct their summer dresses. The leader in this movement is a wealthy lady with a benevolent heart, who conceived the idea that such a move would help the poor factory girls now out of employment in the calico factories in which that city abounds. It is said also that it has been discovered that the dresses made of calico are very pretty, and the wealthy ladies are very much pleased with their new departure.

Now for once we are going to become the advocates of fashion, and we say yea and amen to this move. Let the fashion of wearing calico dresses prevail throughout the whole land, and let the factory wheels be started at full speed to run out the pretty prints to adorn the outward of God's best gift to man, both among the rich and the poor. Let the silk and satin dresses and bonnets be laid aside, and those of calico be substituted and the poor factory girls be helped. And we believe that much good could be done in other ways by this new fashion. There would be a great saving of money which might be used to a good purpose, and it might also be the beginning of a new era in our social and political life. The crying sin of this country is its extravagance, and this fashion—or rather the motive underlying it—might bring about a reform in this matter. That would be an untold blessing: but it would be a still greater blessing if the example of these Massachusetts ladies should lead to the adoption of a rule that all fashion should be regulated in the same manner.

If this were done the ministers who have been long and loud in denouncing fashion as being from the evil one, would have to change their course of discourse.

Fashion is nowhere denounced in the Scriptures, and is of itself no evil. We all may be imitators of one another in anything that is good. Let it become fashionable to do right, and it will be right for all to follow the fashion.

## Intellect in Christianity.

The question is often sprung at the present day whether Christianity is supported by men of great intellects, just as if the claims to the truth of that religion rested upon a favorable answer to this question. It, in fact, does not. Men with great as well as inferior intellects can be believers or skeptics, and Christianity is neither proved or disproved thereby. "Behold great is the mystery of Godliness," says Paul, and this mystery cannot be penetrated by the most towering intellect, any more than by the most imbecile mind.

When Paul declared the unknown God to the Athenians, he did not try to convince them by any methods of human logic, but, he declared unto them the God whom they ignorantly worshipped, through his faith in Christ Jesus, and so all the disciples of Christ did not expect to convince the wise, unto whom their preaching was foolishness, but they declared Him as they themselves saw him through the eyes of faith.

The facts are that infidelity can boast great intelligence, but Christianity can boast still greater on its side. Therefore, if the question could be settled in this way, the preponderance of evidence would be in favor of Christianity. Christianity has always throughout its entire history, been able to marshal the greatest intellects in its favor, and that is enough to prove that there is nothing in it to repel the intellectually great; and the scoffer who will vaunt himself because he is too wise to exercise faith in Christ only advertises his own vanity. The lesson taught by our Savior in placing a little child in the midst of those who questioned him, with the declaration that "except ye become converted and become as little children ye shall not enter into the kingdom of Heaven," offers a rebuke to intellectual pride, and teaches the lesson of faith and trust in God, such as a child exercises in a parent's teaching before it can comprehend the reason underlying the truth taught.

There is no question concerning the fact of a Christ and the authorship of his teachings, the doubt lies in the direction of the divinity of Christ and the genuineness of the revelation made about things which the finite mind, however intellectual, cannot comprehend, and no human logic can demonstrate. "We walk by faith and not by sight."

## Semi-Editorial.

Have just returned home this Thursday afternoon, with my daughter, Annie Nowag, who is on her return from Denver, Colorado, and whom I met at Chicago. She is much pleased with the "far west," and will likely make her home there by and by. Lottie has remained in Denver where she is likely to be employed.

My last point was North Manchester, Ind. Attended and assisted in a dedication service at that place on Sunday, August 2nd. The Brethren now have a splendid house of worship in the town of North Manchester, and it is all paid for. The church at that place is in excellent working order. I glory in them

and praise God for such a people. If they will continue to maintain their present reputation and standing in the community, they will become the leading denomination of that city. Bro. William Summers is their pastor. He is held in very high esteem by his people, and I think deservedly so. He is earnest and efficient, but has too large a field to cultivate it well, having a number of other appointments to serve. Northern Indiana should have another active evangelist. We have hopes of several progressive German Baptist ministers, who will do good work for Christ when they once step on the Gospel platform. They are none of the Jesse Calvert style either. They pay their debts and tell the truth.

On Monday evening we had a College meeting in the new church and raised nearly one hundred fifty dollars of a donation for Ashland College, which will be raised to two hundred dollars. That will be very good for such a new organization and their circumstances, and taking into consideration the fact that they had contributed over eight hundred dollars on Sunday to clear their new house from debt. There are only a few of the members that are in really good circumstances in regard to wealth. Had my home with Bro. J. W. Domer, the marble manufacturer, but visited with other families.

Previous to going to North Manchester, I worked Elkhart County. Held several meetings at a place called Dunlap, on the railroad midway between Goshen and Elkhart. The Brethren have a neat house of worship at this place and brother D. S. Cripe is the minister in charge, with whom I stopped and who furnished me conveyance. Also visited at brethren Noah A. Frame's, D. R. Stutzman's, David Garber's, and brother Lake's in Goshen, and brother Mountjoy's in Elkhart. Bro. D. R. Stutzman joined our Royal band of one hundred and others contributed smaller amounts. Sister Stutzman presented me with a copy of *Christliches Hand Buchlein*, in good condition. I prize it very highly. Bro. Noah Frame also entertained me very kindly and conveyed me over the country; Sister Frame is much afflicted with catarrh of the eyes, and is fearful of losing her eye-sight entirely. Hope she may be spared such a sad fate.

My last appointments were at Indian Creek north of Goshen about six miles, where the Brethren have a good church. Bro. George Neff is the resident minister there, and with whom I also had a pleasant interview. Visited with the Sigerfoose families, Andrew and John, and several others whose names I disremember. Sister E. M. Sigerfoose is the better half of brother John. Was much pleased to visit at her house as she used to be a valued contributor to the *Progressive Christian*. She should write more now than she does. Hope she will soon set in again. In fact there are many others who need the same admonition. So many churches are not being heard from any more. Falls City, Nebraska, is one of them. Ho! Falls City, what are you doing? Gone Conservative again?

Also visited brother Hosea Hildreth's, where we met an object of the deepest sympathy. Sister Hildreth's father is very old, is blind, and partially insane, and needs the care and attention of an infant. Sister H. has a heavy task, but glorious rewards await her. The Lord sustain her in her arduous duties.

A correspondent of the *Meyersdale Commercial*, in a late issue, pays a deserved compliment to our young brother W. S. Livengood, of Somerset Co., Pa.

Prof. Will S. Livengood and his sister Sadie leave on Wednesday for Carleton, Neb., where Prof. L. has been elected Principal of the public schools. In Prof. Livengood the community loses one of its most noble young men, as there are none who enjoy more fully the respect and confidence of those who knew him. He is a specimen of that frank, good naturedness that one meets but seldom. By his own exertions he has placed himself among the foremost ranks of the young men of Somerset county. We congratulate the citizens of Carleton on their most excellent choice of this Christian gentleman and scholar to take charge of the training of their coming generation.

I leave again on Friday evening, 7th inst., for the dedication at Bunker Hill, Indiana, on Sunday, 6th, but will return next week to close out my business affairs at Ashland. I have goods enough together to make a pretty good sale. Anybody wanting an organ and a lot of good furniture can buy cheap. Address me for a few weeks at Ashland.

Have just read the *EVANGELIST* of August 5th, and respond a hearty Amen to the "Voice" of brother P. J. Brown. Am also pleased with brother Culp's honest expression. I see somebody has been tramping on brother Spanogle's cigar stump which he wasn't through with yet. Then brother S. digs it out of the dirt and gives the other brother's pork a kick, and upsets his wine glass and tea and coffee cup. For heaven's sake don't any brother defend the offensive habit of tobacco using. Would have other reviews and criticisms, but can't spare the time to write now.

HOLSINGER.

We ask the indulgence of our readers, who are complaining that the soul immortal question is becoming tiresome. We cannot, in justice to all parties, end the discussion just at this stage; but we assure you that, whether the writers of these articles will live forever or not, the discussion of the subject in these columns will come to an end.

Some of our patrons have responded to the call to pay up; others are still delinquent. Remember that we have been expending hundreds of dollars in improvements and are needing money. If the many small sums on our books were paid it would amount to a large sum in the aggregate and would relieve us. We thank those who have already responded, and have confidence that others will heed the call.

Any coward can fight a battle when he is sure of winning; but give me the man who has pluck to fight when he is sure of losing.—George Eliot.